

Realization

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"The exquisite reward of song was song."

Miscellany

BY

JOSEPH STEWART, LL.M.

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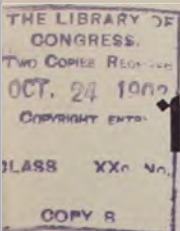
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Realization

BY JOSEPH STEWART, LL.M.

VOL. II NOVEMBER-DECEMBER, 1902 NO. 6

The Synthesis of Consciousness

I BELIEVE that most persons are alarmed at the proposition that psychically they are much more complex than they have thought themselves to be; that there are depths of knowledge, kinds of faculty, and possibilities of experience which transcend the normal; and I think this is, in a degree, a safe feeling, for it tends to preserve the sanity of the normal self by protecting it against unwise experiences. Yet, if we hold within ourselves states which transcend the normal, faculties which are superior to the ordinary ones, if we have the power of intuition and spiritual perception, if, in short, we are much more than this consciousness whose principal concern is with the necessities of daily life, why should we not seek in proper ways to realize this superiority as a component of the normal self. This realization is a prominent feature of the higher evolution. The perfecting man must synthesize all his states which are worthy of survival.

These emerging subliminal elements are realized in a fragmentary way to a greater extent than is usually appreciated, and yet they are greatly neglected and little valued as a rule. I would suggest a reason for this. The evolution of life has been a process of relating consciousness to a physical environment. The simplest organism establishes but one relation,

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that of feeling. That quantum of consciousness in physical expression is, for the time being, concentrated in that relationship. As higher forms unfold, other relations are established, and finally the five senses are complete. These senses are not separate from consciousness. They are simply consciousness in an established relationship with physical environment. The primary object of this relationship is the maintenance and survival of the organism. This is effected by what the scientist calls adjustment or adaptation to environment, and is the response of consciousness to these conditions perceived by means of the sense-relations. Thus the existence in physical form has depended upon the intensest concentration upon these relations; the lower forms live entirely in the senses.

This struggle for existence is the price of survival along the ascending line of life. In the higher forms, thought and reason mark further unfoldment, and in man, who has relieved himself from the primitive conditions of the struggle, consciousness has made great advances in expressing higher states.

Nevertheless, the average person is still concentrating the dominant consciousness upon this struggle, and has added to it the fabric of conventionality. The intense concentration upon these prevents the recognition of the higher states. These latter, too, appearing unnecessary for the purpose of carrying on the struggle, are correspondingly depreciated; yet they are ever seeking expression.

In man consciousness has reached the highest elaboration in expression. He is a composite of many states and faculties, and of these he is normally acquainted with only those which have become dominant in this struggle for existence, this adjustment and consequent unfoldment. Thus but a small part of himself is in realization, and that part is the sum of what constitutes his normal personality. This personality is the most outward point of emergence of the

deeper consciousness, and is the rapport between it and physical environment.

But back of this personality is the vast sea of subliminal consciousness in which has been registered all the results of the ego's perception of cosmic states—the life experience. This state of the subliminal consciousness, together with subliminal faculty and wisdom, I have elsewhere termed the subliminal self.

There would be no progress for the personal normal self if it were not for the subliminal self. Though the former is the instrument for unfoldment and is necessary to bring into expression the latter, from the latter spring the intuitions and aspirations; from it emerge the supernormal faculties, the subliminal monitions, the experience of the Silence; through it rapport is possible with the subtler spheres and the soul-conditions of other egos; in it reside the mystic and divine consciousness; all of which have been spoken of elsewhere. These are ever emerging, in greater or less degree, into the normal life for expression. The normal life is just so much of them as has been adjusted to the physical environment and formed a rational whole. The advances of evolution must come from a further incorporation.

The obstacle to this incorporation is found in the causes which create or maintain a segregation of consciousness. I have already spoken of a universal one. The concentration of the personal self upon the physical relations makes such consciousness dominant, and tends to separate it from the deeper states. Again, evolution itself, by necessity, has created a severance between the normal mind and that quantum of consciousness which carries on the life-functions. This specialization of function, or division of labor, is absolutely necessary to progress. Nevertheless, the normal mind may acquire the power of unifying itself with this consciousness and powerfully affect the health.

As to the subliminal self considered alone, we find

it subject to much apparent division. It may establish apparently independent relations with environment, giving rise to different "chains of memory," and thus lay the foundation for those perplexing phenomena known as multiplex personalities.

Separation between the normal and supernormal is also encouraged by the special habits of thought practiced. A mind hostile to a recognition of everything "psychic" exerts a potent inhibition upon that nature. The neglect of all the subtle promptings and inspirations from the deeper life nullifies, by the law of disuse and non-recognition, their effectiveness.

But it must not be supposed that all "psychic" methods will have the opposite effect. Some, though revealing phases of subliminal consciousness, do so at the expense of the normal, and thus create a segregation. Thus in hypnotism, when the normal consciousness is inhibited and a segment of the subliminal is evoked in independent manifestation, a new and limited personality is created, and the more frequently this is repeated the wider becomes the separation between the normal and this abnormal segment. This is disintegration.

The desirable state is integration, not disintegration, of the many states which compose the ego. The synthesis of all the states worthy of survival into a unified realization in the normal self would perfect the man as far as his unfoldment has advanced. This complete realization is hardly possible as a usual experience under present conditions, but great advances toward it can be made. While not relinquishing any of the relations with the normal life, we should be able to unify it with our subliminal monitions, to encourage the emergence of psychic faculties, to unite the normal mind with the health-conserving functions of the subliminal self, to allow the emergence of the subliminal states into, and blend them with, the normal consciousness, as in the Silence and Concentra-

tion; in short, to so recognize and cultivate a rapport with the subliminal consciousness, its powers and faculties, as to realize them in the fullest degree consistent with the preservation of the normal self and its proper relations with environment. This is a conscious assistance to the scheme of evolution.

Not only is synthesis desirable with reference to the normal and the supernormal, but also as to the elements of the normal alone. It is true that to a greater extent than ever before this is an age of specialty. For economic success and highest efficiency the individual must be a specialist. But if we allow this necessity to dwarf our mental and spiritual advancement we will become a waste outside our specialty. Every faculty should be cultivated, every impulse toward æsthetic realization recognized, and their results blended with the habitual life. Men often have more than one point of view. They may be intensely "practical" along business lines and hold highly advanced views in philosophy, or are deeply interested in spiritual, æsthetic or scientific study, but never allow the one to harmonize with the other. They create two distinct states and live in them separately. These might be blended, and the whole life made fuller, more rational and complete.

But especially does a false idea prevail regarding the supernormal. There is a distinct effort to separate this from the normal. Probably one reason for this is that disorganized psychic states show themselves to be clearly undesirable, and all others are judged accordingly.

Certainly, if the deeper sources of life include the elements out of which the normal evolves and advances by new emergences, if the inspirations to higher things, the monitions and higher faculty arise there and have their ultimate realization in the normal self, it cannot be doubted that every proper encouragement should be given for their habitual synthesis with the

normal consciousness. We should gather into the normal mind as much of the subliminal as is ready to emerge, and make them one. A system of life which shall recognize and encourage these emerging states, and the specific practices I have heretofore described in these pages, will contribute to this attainment.

EXPERIENCE and understanding are quite distinct. Let us take an example. When you gaze out upon the night-blue the faint ray of the distant star will meet your view. That is an experience which centuries ago you interpreted as of a tiny light to relieve the darkness of your night. Now that experience brings the understanding that the tiny light is a distant sun, and has its grander purpose regardless of your night. But what may you further understand? A wave in the ether has vibrated across the unthinkable distance, impinged upon your nerve and changed your state of consciousness; that change we call the perception of light. From this arises a new understanding: there is no physical or psychical hiatus in all that seeming void between you and the distant star! When the physical forces of Sirius move the adjacent ether that movement is transferred to you; and it does not end with a physical condition, but consciousness assumes toward it a knowledge-state. You may have thought Sirius and all the rest of that mighty host (though important to some larger scheme) nothing to you; but not so. If that supposition were true you would never "see" them. The "seeing" is the proof that the phenomenon of their existence and that of your consciousness are, in the nature of things, united. To experience is added a new understanding.

Conscious Origination

THOUGH nurtured by Nature and by her taught, you have vastly deeper springs of consciousness than those which seem to rise where Nature impinges upon your sphere of sense. Linger not, then, by the acrid and shallow wells of sensualism, but drink of the purer and deeper knowledge and wisdom which may be found in that vast subliminal sea to which your ego is united and of whose qualities it partakes.

Must you feel the bite of frosts, the chill of snows to arouse your soul into exhilarating action? Do you need the whip of externalities to sting you into accomplishment, into appreciation or realization? All these were good teachers of the primitive man, and they have been quite indispensable to you, but it is your privilege, while understanding their true worth and uses, to create and foster into continued existence a consciousness independent of external origin. As "truth is within ourselves" and "takes no rise from outward things," so may love and wisdom, sublimity and rapture be. In these you need not remain merely the responsive sport of Nature. Do you need the tempest's ode to arouse the soul, or the melodies of music, the symmetry of form, the blend and contrast of color, or the pomp of story to touch into vibrant harmony your heart-strings, or lead the mind into lofty contemplation? These are all beautiful and are highly necessary, and the soul who has little power to respond to their subtle suggestions is in truth sluggish and dull, but one should not be wholly dependent upon them for rapture, for lofty thought, for sublime experiences. In truth he need not be, for there is the deeper and more divine power of conscious origination, of rhapsodising, of loving, of BEING all this, without the external suggestion. This is the original invocation of the subliminal powers: it is the power of genius.

You need not wait for the sting of the frost to feel the exhilaration of life, but raise within yourself that consciousness, regardless of the absence of the external stimulus, though joyfully responding when it exists. You need not be dependent upon the physical panorama or Nature's vastness for the deep feelings of the sublime, though keenly appreciative of it. You need not deny yourself rapture because perchance the opportunity is not present to hear the harmonies of music, the sentimental theme of the lyric or the thrilling story of the epic. All these states are yours if you will become the master and summon them into consciousness at will, or, still the insistent phenomenal consciousness in order that the subliminal may emerge and become apparent. Thus one may not only respond to externalities in all these states, but he may *be* them independently. Cultivate this power as carefully as you have cultivated your mind.

Further: there is a buoyancy of spirit and exaltation of soul which immeasurably transcends the exuberance arising from, or the stimulation of the thought through, the sense life. Woo it: it cannot be purchased nor acquired in societies, churches, schools; it cannot be summoned by any will indifferently. The desire alone will not acquire it. It cannot be brought down from the clouds of its lofty height to dwell with indifferent thought and commonplace ideas: the thought and ideas must rise to it, and become it.

DISCRIMINATION, in these studies, is the exercise of the faculty for determination between the truth and its counterfeit, between the desirable and the undesirable, between the permanent and the transitory. Openness of mind without this exercise will never lead to knowledge nor conduce to progress. The intellectual world is full of weeds and the flowers must be carefully culled.

Mind and Health

IT has been heretofore fully set forth that the source of life in each is abundantly sufficient for maintaining, and in case of impairment, restoring health (Vol. I, 181-185); also that the manifestation of the life-forces is subject to a fundamental law of subliminal response to environment (Vol. II, 33-37).

By such environment it is not meant merely physical conditions, but mental and psychic as well. The cell-life, though following its own impulse and purpose, is always responsive to the physical conditions which are offered by the introduction of food and drugs into the system (it is upon this that the effects of *materia medica* are produced); but the consciousness which controls the actions of the cell-aggregations, the functions of the organs, may retard or accelerate the same.

This consciousness in turn is extremely responsive to the normal mind, and from this reciprocal relation result many cases of stubborn disability which baffle medical aid, as well as their remarkable cures by the various means which use the powers of the mind, whether with direct or indirect knowledge of such use, and whether called by one name or another.

As this reciprocal relation is common to all persons, all experience its results. When these results are unfavorable, the cure for them is found in a cure of the mind-states which have produced them and perpetuate their existence—the getting rid of the errors of habit and thought. This cure may come slowly and surely with a systematic and intelligent training in thought and a renewal of healthful mental state, or it may come like a miracle, with a sudden realization and a change of mental attitude.

It should be remembered that there are not two minds, as is often asserted by suggestionists. There are two manifestations of mind; that which is concerned

with the objective consciousness, and that which is concerned with the subliminal consciousness. It is the fact that they are in reality one which makes possible their subtle and powerful interaction.

This relationship between the normal mind and the deeper consciousness may be affected by causes arising within the self and which may be classed under two heads, the inhibitive and the encouraging. The one usually affects health detrimentally, the other beneficially.

Inhibition is an influence exerted by the normal mind, the response to which by the subliminal consciousness retards the functions of life. It may be either unconscious or conscious.

The unconscious inhibitions are those life-habits which have become an habitual part of the personality; they include the "fixed ideas" so called by the modern psychic researcher. They may have been years in forming and becoming fixed, and having become "second nature" their unhealthful character is difficult to perceive. These are especially difficult to eradicate, because of their intimate relation to the normal life and the disinclination of the subject to modify his personal bias.

Belonging to this class is the attitude of pessimism, usually expressed in a mild form, but the more insidious and unnoticeable for that reason. Its basic error is a general loss of faith in the scheme and results of life. The response of the deeper consciousness to this state of mind is in accordance with the nature of the state, and the life-forces work under this limitation and restraint.

Closely allied to this is the attitude of general doubt. There is a lack of faith in the realization of the expectations of life, and a tendency to discount the value of that which is actually realized. Possibly this is engendered by the vicissitudes of experience. This want of confidence is not only a limitation upon the normal

mind, but necessarily thereby inhibits the subliminal powers.

In part, an expression of this last is the habit of negation. By its very nature it is a limitation upon normal and supernormal states alike, whether it takes the form of "I cannot" as applied to the self, or "It is not" as applied to the external world, the result upon the self is the same. The subliminal feels the inhibition and responds in impaired function.

Likewise all the habits of thought which constitute the mental states of the daily life, and which in any degree express inefficiency, imperfection, insufficiency, and like conditions, become effective though generally unnoticed limitations upon the life-forces, for in their effort to respond in like states their healthful functions are impaired.

The other class of causes mentioned includes those attitudes of mind which encourage the manifestation of life. This encouragement may be largely unconscious, though it may become conscious and purposeful. These are the attitudes that are harmonious with a full expression of life. They not only do not inhibit, but tend to evoke a fuller expression.

Among these is native or cultivated optimism. I do not refer to an indiscriminating thought, but to the state of mind which pleasurably selects the perception of the good and the progressive, rather than the opposite, and believes in their realization. Such an attitude is harmonious with an untrammelled expression within.

So, general confidence and faith in the scheme of things and in ultimate states, and hopeful and affirmative thought, align the normal mind with the progressive and healthful expression of the subliminal self.

By supplanting the inhibiting states with the encouraging and harmonious ones the fundamental conditions detrimental to healthful expression are removed.

The field of purposeful work will extend beyond this mere correction. By appropriate practices which

have been heretofore described, a closer and more conscious rapport may be established between the normal and the subliminal phases of consciousness, and a quicker and more effective response elicited from the latter. The normal mind may be trained to the exclusion of the harmful and the cultivation of the healthful thought, and its effect upon the subliminal consciousness secured by specific effort as well as by natural consequence.

This closer rapport should not be sought without at the same time paying especial attention to the correction of all the errors of normal mentation. The destructive and dissipative attitudes of anger, irritation, worry, envy, and their legion companions, should be overcome, otherwise the closer rapport will only bring a more powerful response from the subliminal consciousness to these wrong states.

The use of affirmations, which introduce many to these results in varying degrees without their knowing the reason or philosophy of it, is but one means of changing the normal state and evoking a response to it. Affirmations are useful for those who need to employ expressions to induce a desired state. They will, however, become indirect means, when the power is attained to realize that state directly without the aid of the intellectual affirmation; as, for instance, the state of love exists without the aid of the awkward means of inducing it by affirmations. But I find that many do not yet perceive the full force of this, and where such is the case, the affirmation will continue in use as one of their principal effective agents.

When this power of moulding, so to speak, the normal mind in the state one is seeking (as of perfect health) is attained, and this rapport between the two aspects of mind is close, it is not difficult to understand why the deeper response should result in an unimpeded and powerful effect for health.

It will be noted how connected are all these mind-

powers and their manifestations. No one who has an adequate idea of them and their laws according to the new science, can give sufficient direction in a few sentences. For instance, suggestions and affirmations are of indifferent value without some knowledge of the law of response, which is the real effect. They must be considered together. Again, the conditions under which the natural and the cultivated rapport between the normal mind and the deeper consciousness exists, should be understood. And finally, the training of the normal mind to right expression, so as to avoid disastrous results in the subliminal response to it, must be considered. All these elements are so intimately dependent in the attainment of the best result, that they should be studied together.

Though this may seem more complex than the off-hand uninformed dictum so current and so indifferent in successful results, it is really simple enough for any one who will pursue it as systematically as he would any common branch of study. All the elements which enter into this reciprocal relation and its results, have been heretofore written upon and will be readily found in preceding numbers under their appropriate subjects.

How will it do to die by? is the final query of the well-meaning friend who is frightened from the new thought by the ghost of the old. This illustrates the difference between the ideal of the old age and that of the new. Thinking men are not anxious any more about dying if they have lived right. They are inspired with a confidence in the rationality of the universe; they believe it is at least as good as themselves; and that things maleficent do not flow from things beneficent. They believe in this life and all that makes it truer and happier, and incidentally, that one who lives best is he who is best prepared to pass on.

Citizens of the Universe

IT was a great shock to the mediæval man to learn that the world, which he had fondly imagined to be the center of all celestial revolutions, was only a most insignificant satellite of our sun in a system itself subordinate to others. The world has long become accustomed to the situation, and has busied itself with the task of acquiring facts rather than speculating over fancies, and, as a consequence, in our larger knowledge of the Universe this former conception of man's place, though so egotistic, appears but a childish fancy compared with what we know of the truth concerning it.

Every newly discovered fact, whether of the constitution of distant suns, the unthinkable distance of the remote stars, the apparent limits of the visible Universe, or the marvels of solar motion, adds to the fascination of the subject and increases the importance of and the interest in man. There is no fact, however stupendous, concerning it all which does not concern man also and elevate him to a loftier place in our conception of the Universe, for he is as truly and inseparably a part of it all as are the vast sun-systems.

How much more important, in view of this thought, does the life on this little planet become when we know that our sun is only one among hundreds of millions of suns, and that there must be many times this estimate of planets attending them where life is as abundant as our own. Instead of that helpless isolation which would otherwise overwhelm the soul, we at once begin to feel the association of countless myriads of beings in all parts of the Universe, beings who have the same inherent qualities of soul that we have, just as their suns disclose through spectrum analysis the same material elements as our own sun.

Thus we are impressed with a new feeling of im-

mortality which springs from this knowledge of omnipresence. Everywhere in this gigantic circle of systems which seems to bound the Universe, the telescope and photographic plate tell the wonderful story of suns and worlds in all stages of evolution, from the nebular cloud of fire-mist to the dying fires of expiring suns and the dark night of burnt-out orbs. Everywhere the spectroscope shows the presence in the composition of these suns of the same elements that burn in our own. There can be no doubt, therefore, that there are myriads of worlds attending these millions of suns that are of the same elements as our earth and surrounded by similar elemental envelopes. Even if these were prerequisites to the existence of life (which they are not, only to life embodied as we know it), here are the conditions for innumerable forms of life. The human soul peoples the Universe, assuming such form and embodiment as is best suited to the environment in which it dwells, and we are a part of that infinite host. No doubt there are vast numbers of worlds where the result of evolution has carried the unfolding ego to great heights of development, as there are others where it is struggling yet to attain the advancement which we have made.

Who can, for a moment, think that this host of souls peopling the limitless domain of the Universe is less permanent, less enduring than the systems it dwells in? Who can imagine that the soul whose thought can conceive this fact of universality is less immortal than the Universe? This is an eternity we have not calculated upon; one that the world has not speculated about. What is in store for us as the result of this new eternity? What shall be the period of our citizenship of the one and only Country? Eternity alone can answer: we can approximate it only in the thought of Omniscience.

But let us consider a few moments of this eternity, and note what changes are transpiring. If we observe the appearance of the sky we see what appears to be a

vast aggregation of stars spread across the blue like a mighty road. This is popularly called the Milky Way, and it continues around, forming a vast circle. The greater number of stars are aggregated there, and those which seem separated really belong to that immense circle. Beyond this circle of millions of suns there is nothing visible. Where these great systems seem to be rent apart there appear only black holes in the fathomless beyond, in which the telescope and photography detect nothing. The infinite desert of the Universe reigns there, as far as we are able to see.

Our position just now with reference to all this is extremely interesting. We are about half way between the sides of this great ring of suns. If our sun has been traveling very long in the same direction it is now taking us, our system left the southern side of the great galaxy about one million years ago, and has been speeding across the intervening desert of ether toward the northern side. Think for a moment what this means. Our solar system, this special aggregation of matter to which you and I and all souls whom we know are for the time being attached, is about five thousand six hundred million miles across, a distance of which the human mind can have no appreciation whatever. Though our own system is of such vast extent measured in terrestrial miles, it is, as a whole, so far removed from all others that the distance from us, or from our sun to the nearest star, is no less than five thousand times the distance across our system. Thus, you see, we are vastly removed from all other visible systems, and are in the very midst of an otherwise sunless gulf, where perpetual night reigns, except for that little light with which our own sun gladdens its immediate sphere. His rays, however, grow dim and feeble after the limits of our own system are passed, and far beyond, toward the distant glittering stars, there is naught but perpetual night, through which our sun with all his planets is rushing.

Why did we make this awful plunge into this region of eternal night? No one can say. What has been its influence upon the destiny of the life it has carried with it? It is not certain. Perhaps just such a calm, peaceful, eventless season, free from the burning heat of near-by suns, away from the eternal daylight of the blaze of a million flaming orbs, in the perpetual darkness of the central abyss where, with the light of our sun and the revolutions of our earth, we can have day and night and the change of seasons, perhaps, I say, just such conditions were the most desirable for affording the best evolution of man. Certain it is, that the present and past stages of evolution of life on our globe would have been impossible without it.

Do the other suns, or any of them, take this awful plunge carrying with them their planets, thus affording them the conditions which perchance are best suited to the evolution of life, intelligence, consciousness? No doubt they do. This, then, may be the secret of this long journey.

What is our objective? Where is our first touching point with the myriad of suns we have sped so far away from? Far across this abyss of night there is a brilliant constellation of suns called Lyra, which exceeds our sun's brilliancy several thousand times. It lies near the edge of one of the brightest parts of the Milky Way. One of its most splendid suns is Vega. Around this constellation are to be found some of the marvels of the Universe; double stars, colored suns. Toward this region and Vega our sun with its system is speeding at the rate of over ten miles a second, or over three hundred million miles a year. No human mind can grasp these figures to understand their immensity. Yet with all that rapidity Lyra is so far away that a million years must elapse before we arrive in that realm of perpetual day, that morning of eternal summer.

What will have become of man? A million years

will have made him a lofty being, ready to take up a habitation under some of the conditions furnished by the million of other systems.

Having arrived in Lyra, or rather where Lyra now is, whither will we speed? Will our sun with its planets swing into some of the larger systems and become secondary thereto thenceforth, will it turn in its course and join the mighty galaxy, that one universal system of systems, or will it speed on through the gemmed ring and plunge again into the abyss beyond and again cross the gulf to the other side? We cannot say: but it is not probable that a system that can sustain such a mighty orbit with such independence of the great visible suns will find much difficulty in serenely continuing it in spite of the close proximity of other systems. However, this we may know, that whatever ultimate destiny be yet to come to our little planet, it must be the destiny of the whole, for every fact discovered by the human mind but emphasizes the importance of man, elevates him in the economy of the universal law and declares him a citizen of the Universe, of like soul and spirit with all there may be therein.

THE Editor of *Biblia* points out that the existence of man in Egypt may be traced back to the Paleolithic Period, and that Prof. Petrie agrees that at least 7000 years B. C. people were skilled in pottery manufacture and the use of copper. He says "it had long been suspected that the beautiful bas-relief and paintings, and the gigantic pyramids, which were the work of the IVth dynasty, could never have been produced by men who a few hundred years before were quite savage, or nearly so." The excavations of Petrie, de Morgan, Améilneau and others have shown that numbers of independent kings ruled Egypt before Menes. It also appears that writing was known before dynastic times and that a considerable degree of civilization preceded even this.

Some Old and New Alchemy

IN those centuries which have not long been passed, when freedom of thought and conviction was denied, when men thought that their own salvation depended upon hunting down those who differed from or transcended the common beliefs, and each was subject to the espionage of friend, neighbor, or functionary, it was then that the thinkers, investigators, students of spiritual things were compelled to conceal their thought and knowledge under symbols and formulæ, which, taken in a literal sense, were ridiculous or meaningless.

The writings of the true Alchemists were thus veiled. Under formulæ in which the names of natural elements and planets were used they preserved and communicated the methods of their unfoldment, their knowledge of psychics, and the control of subtle elements and the facts of their higher realization.

The apparent absurdity of these formulæ have brought the writers the condemnation of the scientist and literalist who cannot see that this characteristic was only a means of hiding from the hostile mind views which would cost their holders their liberty or lives at the hands of bigotry. To those who understood the use and intended meaning of the terms, the writing was intelligible.

Much was said by these writers about the transmutation of the baser metals into gold. What the truly spiritual writer means was the transmutation of the imperfect elements of personality into the spiritual consciousness; but the experimenters in the incipient physical science of chemistry, the searchers after the material alone, took the formulæ literally, and wasted their days in fruitless attempts to produce artificial gold. Whatever may have been included in Alchemical knowledge and art as to the manipulation of the subtle

elements, and by such manipulation the production of patent effects in the material world, the fact suggested here is that the great spiritual truth of the transmutation of the self into the "gold" of spiritual consciousness was obscured by those who possessed neither a knowledge of the subtle elements nor a discernment of spiritual truths.

The true teaching of the Alchemist was therefore lost to these followers who, seeking the material object alone, misinterpreted the spiritual meaning and missed the attainments.

Note how the drama in which success and failure compete recurs in every time of awakening. The new Alchemy, like the old, deals with the power of thought, the use of the mind. Not compelled, as of old, to disguise its truths, it proclaims them plainly and publishes them widely. Like the old alchemy it transmutes the dross into pure gold—it transforms the old, limited, imperfect consciousness into the approaching-perfect. It shows the way to liberation from the self-created bondage of false thought, and enables the worker to create the conditions for the higher spiritual attainment and deeper realization. Its essential spiritual message is direct to each one *for his own liberation from himself*, his own transmutation into the spiritual gold.

Incidentally, it reveals a great power over subtle elements—components of the self—and a potent influence upon other minds, just as the old alchemy was not wanting in its knowledge of psychics.

And now, to pursue the parallel and point the moral, there are among those who study the new formulæ many who pass by the spiritual message for their own transmutation, and seizing upon the means and the arts of this mental alchemy for producing tangible results of a material nature alone, see nothing but the possibility of material gain, of personal acquisition, of attainment of gold. They can get it; but, like the followers of old, the spiritual gold will be missed.

Compensation

NATURE is true. Action and reaction are equal. Cause and effect are inevitable. All acts and thoughts are compensated. There is the absolute compensation in the nature of the being, and there is the seeming compensation in the history of events. The first is the true reward or punishment, the second is only the shadow, the sign, the symbol. When this sign is founded in the operation of Nature it is the necessary result of the compensation. When it is imposed by artificial conditions it is not a necessary result.

Men put on the mask of pessimism and cry, "Woe is Virtue; the wrong triumphs here," because they look for the sign of compensation or retribution and do not at once see it.

This sign is a laggard. Sometimes it runs swiftly and overwhelms the recipient with a flood of worldly honor, or the victim with patent retribution; but it may tarry and delay and when it comes be unnoted, or in fact if it springs from the artificial life it may not come at all, and then men say justice does not triumph here. It sometimes happens, too, that, through the conspiracy of the events of artificial life, what appears as beneficent signs are abundant where the acts merit only condemnation, and then they who do not appreciate the truth that act and compensation are one and inseparable, lose confidence in the infallibility of righteousness.

But if they be wise they know the illusion of the sign and do not fix the whole gaze upon it. They know that the real compensation or retribution was an inseparable part of the act or thought itself. No power can separate them, for they are one in reality. They are not differentiated as cause and effect; together they may become a cause from which effects may arise

From them may flow events which become manifestations of that reality, and we sometimes know them as the signs above spoken of.

No one can alter or separate this oneness, this perfect equation, this absolute compensation in the nature of the being. Vice, with all its train of unhappiness, becomes a part of the soul that practices it, as virtue, with all its retinue of happiness, becomes a part of him who lives it.

Upon what other theory is it possible to explain progress, advancement, or retrogression? To deny the proposition is to become wholly irrational as to the results of life, to sever the results of action and thought from all nature and make them dependent upon the caprice of something unrelated to life.

All acts and thoughts are in the spiritual sense compensated immediately. There is no delay in point of time. This is true because all we know of ourselves is consciousness, and a thought or an act is a change of the state of that consciousness. It would be as erroneous to say that when you change your garment the change happens next year as to assert that a change of thought or that an action must find its result or compensation only in the future.

Let no one imagine that there is any failure in this universal law, for it is founded in the nature of things. Then let the thoughtless pursue the sign, and the world live in its conventional life so full of these artificialities until it acquires discernment sufficient to see this truth; but for yourself remember, with perfect serenity and sublime and unfaltering conviction, that compensation is perfect and absolute, though the sign which the world looks for be missing, or a false one be present.

This is Justice.

It is popularly said that mercy tempers justice. If justice be compensation, why should anything interfere?

Mercy is the removal of the artificial sign, that which is imposed upon the soul from without by reason of the mental attitude of others. This confesses such mental attitude to be independent of true compensation. It may be approximately right or it may not. If conditions arise where another attitude seems nearer right, the recognition of that constitutes mercy.

It is not mercy when the act relieves the rigor of natural law, but it is love,—humanity. Is it right? Yes. You may reply, How can it be right, when it relieves against the rigor of natural effects which are the compensation for wrong conduct and thought? It is because the true compensation lies more in the nature and immediate effect of the act than in the continuance of the sign which follows.

The relief against the sign is relief against an effect related to the compensation, but not necessarily against the compensation itself. This relief does not defeat the compensation of justice, but enables the victim of his own wrong to create a new order of cause and effect. If he has learned from his experience he will create better; if not, he will repeat his error until he has.

This is Mercy, and a gleam of Love.

How intently man searches after a knowledge of his past is well shown by scholars' collection and classification of broken pottery (*ostraca*) made from the Nile alluvium, upon which have been discovered receipts and accounts scratched or written in Greek, Latin, Coptic, Aramaic, etc., and which have become a most valuable new source of history. Here the ancient history of the economic relations, rates of duties and taxes, for a period of a thousand years has been preserved. It is probable that pieces of pottery were used for the reason that they were always available, were durable and much cheaper than papyrus or parchment. Joseph Offord writes interestingly of this in *Biblia*.

Means of Meditation

Abstraction

(Raja Yoga VI)

WHEN one is deeply engrossed in an occupation or interested in a subject, the mind is in a state of abstraction with reference to all else. This occurs with more or less ease when there is a natural predilection for the subject or when urgent necessity controls attention; but few have the power of withdrawing the mind from the distractions of sense-impressions at will and when this absorbing interest is not present. As a rule the mind is still obeying with unerring exactness the law of its relations with physical environment, that is, perception of and response to external stimuli conveyed to it through the established avenues of sensation. For the most healthful and rational adjustment this should not be destroyed, but its normal exercise is not inconsistent with the acquired mental power of controlling at will the fact of perception, so that when the ego chooses it may withdraw from this relation known to it through the senses, and acquaint itself with higher states unknowable as long as the sense-consciousness fills the whole field.

The cultivation of this power is the next step in Disciplinary Yoga. The mind is withdrawn from the avenues of sense, the recognition of external conditions through their agency is refused, and the mind is held to itself in control. You will observe that the Yoga chart given in the first number of this volume states it (following the expression used by the Hindu commentators), "Withdrawing the senses and holding them in control"; but it should be remembered that the senses are not things separate from consciousness, but only states of consciousness arising from perception

through these established modes. It is, therefore, a process of withholding perception and recognition by these modes,—the elimination, for the time being, of these states.

The purpose of Yoga is always mind-training at least, and this step is that feature of mind-training which cultivates the power of withholding the recognition of environmental conditions when desirable to do so. Can you work undisturbed in the midst of noise? Must you necessarily feel, hear, and see disagreeable things and react upon them? Are you necessarily affected disagreeably by the weather, and by some people? Must you necessarily have "conditions" in order to approximate your higher states? Must you necessarily recognize a bodily condition and respond to it in unhealthful thought? If so, you should cultivate the faculty of abstraction, so that you may become independent of these when the reason and desirability for such independence arises.

Some forms of mental healing unconsciously employ this faculty of abstraction. The "denials" which are used, negative undesirable mind-conditions which are the result of this response to bodily states. Thus the continued recognition of and response to an unfavorable condition are destroyed and their effect disappears.

The Yogi asks, How can you meditate until you have learned this abstraction to some extent? It will be impossible to blend the consciousness into one concept as long as much of it is employed in noting the reports of sensation. Therefore, the purpose of this step is to practice the withdrawal of the mind from the avenues of sensation and hold it for the higher purposes to be attained in the succeeding stages.

It is obvious that the faculty of abstraction may be attained in varying degrees, and that effort to this end may be general or special. Opportunities for the general practice may be found at any time. If your work is

beset by annoyances which assail through the sense-perceptions, an excellent opportunity is offered for mastery. In like manner you can purposely practice the withdrawal of attention from any external stimuli recognized through any of the sense-channels, whenever the opportunities are presented and when such practice will not interfere with the healthfully adjusted life. Such a practice will greatly assist the control of the mind, and therefore of attention, in the specific Yoga practice we are now considering.

The special effort will be applied in this next stage of Yoga, when the student has observed the preceding practices heretofore described.

The condition of quietude and the absence of disturbing influences which should characterize meditation, will greatly assist in the approximate attainment of abstraction. Still there will be many reports of the external world through the senses, the abstraction from which will engage serious effort. As the more obvious distractions are excluded the perception becomes keener and the effect of every remaining influence greater.

To withdraw the mind from the recognition of sensation requires the power of directing its function and of holding the attention either in some mental concept alone, or fixing it upon some interior point of the body. The directions given in previous papers on the various phases of concentration fully cover both these points. The Yoga direction in this connection will be given in the next paper.

THE pursuit of psychic powers alone will not add to the real attainment. There is a fitting time and an appropriate accompaniment for these things, and when pursued otherwise are of little or no benefit to the self.

Etchings

“The exquisite reward of song was song”

*Though lacking gold, we never stooped
To pick it up in all our lives ;
Though lacking praise we sometimes drooped,
We never asked a soul for praise.
The exquisite reward of song
Was song—the self-same thrill and glow
Which to unfolding flowers belong,
And wrens and thrushes know.*

Thus wrote the poet, Thomas Bailey Aldrich, to his Muse, and beautifully expressed one of the fundamental truths of the higher philosophy of life. To know and personally realize that the reward of song is song itself,—that the act, the thought, the attainment needs naught to complete its full compensation—is the surety of happiness and true growth and unfoldment. Acts are their own reward, thoughts are their own compensation, attainment is its own completeness.

Invariably we may turn to Nature for simple and profound truths, but we must be able to discern them, else they exist unperceived. What is the thrill and glow of the unfolding flower? That of unfoldment simply; of being. It does not unfold for gain, or praise, or external reward. So do the wrens and thrushes apparently pour forth the expression of their joy for the very joy of expression.

Like these less complex manifestations of consciousness we are, innately, impelled by the same divine philosophy. At heart we love to do the thing because the soul thrills and glows in that doing, else there would be no artists, no poets, no true teachers of higher thought.

But we do not do anything which has no conse-

quent result. Each is affected in the social compact by the others' acts, and there are reciprocal needs and appreciations. From this there arises an apparent external reward which flows toward and apparently compensates desirable acts. Thus enters the thought of external compensation to mar the joy of being.

From this, unhappiness too often broods over the attainments, because when the view is fixed upon an external reward disappointment is a frequent result; the world is fickle in its appreciation, giving lavishly or capriciously withholding.

It is true, as the superficial view suggests, that this hope of reward, this thirst for praise and love of acclaim, is the inspiration for notable achievements; but it is true because the nobler inspiration is for the time obscured. Why does the artist, the poet, the genius in whatever form, pursue his ideal in spite of every obstacle, and submit to every inconvenience, even unto want and privation, in his purpose to express it? He is impelled by the inspiration to express, solely for the love of expressing. Day-laboring would often bring him more material gain; and he knows the world's acclaim will not be personally realized. History and experience verify this.

Let us not be unmindful of appreciation. Our social and conventional relations are largely reciprocal and it is right to respond in generous feeling to the appreciations of others. But let us so order the mind that this appreciation shall not be given the first place in our anticipation, that it shall not become the *sine qua non* of happiness, and that the lack of it shall not mar the realization that the "exquisite reward of song is song."

"WITH the Nameless is not day nor hour,
Tho' we thin minds who creep from thought to thought
Break into 'Thens' and 'Whens' the Eternal Now."

This indicated difference between the omniscient and

the limited consciousness is fundamental to human life and without which our experience would disappear. We may live in the Eternal Now only as far as we may withdraw from the past and the future and concentrate the consciousness upon the present. But this will not confer omniscience upon us nor annihilate the conception of time. The mind still creeps from thought to thought and we must continue to think in "Thens" and "Whens." When the consciousness shall include the past and the future as if present, time will have no significance nor existence; and when all knowledge shall be present in the consciousness, thought will be superfluous. The life of experience is the result of the limited consciousness, and the limitation cannot disappear until the possibility of experience ends.

BOOK REVIEWS.

THE LAW OF THE NEW THOUGHT. BY WILLIAM WALKER ATKINSON, Associate Editor of *New Thought*. Cloth, \$1.00. The Psychic Research Co. 3835 Vincennes Ave., Chicago, Ill.

This is a helpful book. Perhaps the title is too ambitious at present, but this will be no disadvantage to the general reader, who is looking more for encouragement and inspiration for the newer, freer life. This, Mr. Atkinson gives in that convincing way which owes much of its force to his evident sincerity and earnestness. Its psychology is an advance upon the ordinary concept of the new thought; but from the point of view of the best expression of science where it has approached these new mind-problems—as in the thought of psychic research—the author could have improved it. I believe that New Thought people must ultimately modify their dictum that thoughts are things and at-

tract to one the fulfillment of desire ; but the thing it expresses, which to my mind comes by a different law, will still remain, as only the explanation will change.

There are chapters which are unusually good. The thought is liberal and fair to all, the spirit which pervades the whole is lofty, and the purpose is always high. It will be an efficient means of help for a great number.

CONCENTRATION AND THE ACQUIREMENT OF PERSONAL
MAGNETISM. By O. Hashnu Hara. \$1.00. E. Marsh-
Stiles, 12 St. Stephen's Mansions, London, S. W.

This is a book by the Editor of *Wings of Truth*, whose work is known in this country through the publication of the articles comprised in this book in the *Occult and Psychic Views and Reviews*. It is mainly an advocacy of the cultivation of forceful and organized thought, strong will, and perfect health, and responds to a popular demand for their use in attaining personal and desired material ends.

LITTLE JOURNEYS TO THE HOMES OF EMINENT ARTISTS.
By ELBERT HUBBARD. 25 cents each. The Roy-
crofters. East Aurora, N. Y.

Mr. Hubbard, the essayist, presents these lives in strong, picturesque and sketchy style so fascinating in all his work. The current book is on Cellini, an interesting figure in Renaissance history, and of whom the author aptly says he "was a sort of human anacronism—he had in his heart all the beauty and passion of the Renaissance, and carried, too, the savagery and density of the Dark Ages."

A great charm of these books is in their artistic production ; no book-lover can fail to feel pleasure in alone viewing or possessing them.

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